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The Pacific Churchman

San Francisco, California

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AUGUST 15, 1905.

SUNDAY SCHOOL WORK.

The Sunday Schools are beginning to take on their normal aspect after the summer vacation; the time seems therefore appropriate to point out some of the hopes which the Diocese of California has for the coming year in the matter of the work among the children, and to emphasize again, for it cannot be done too often, the vast importance of it all.

The first hope which the Diocese cherishes is that the feeling of the awful responsibility of the church for religious education may grow steadily. There is only one principle for Christians in this matter. That principle is that as religion is the most important thing in life, so religious education is the most important part, the very climax of all education. The State spends money ungrudgingly, fairly pours it out upon secular education. The public school system is a veritable passion of the America of to-day. With magnificence of scope and loftiness of aim the State has relieved the church of the burden of all this part of education. It is the duty of the Church to take up her share of the work with the same scope and aim, with the same passion and enthusiasm. We are far enough from it to-day, but each year will see progress, and in this Diocese we hope to take our part manfully and to do all that we can to bring about the great result. The "Pacific Churchman" would suggest that as a practical step in this direction each clergyman not only of the Diocese, but of the Coast, make as one definite purpose of his year's work to bring his congregation to understand that the Sunday School work *must be taken seriously.*

The second hope which the Diocese has is that there may be a large increase in the number of children enrolled in the Sunday Schools. One of the inexplicable facts of the past few years has been that alongside a very clear growth in interest there has been no corresponding growth in numbers. From 1901 for three years there was an actual decrease. Last year saw a change for the better. May it continue. Vigorous missionary effort is needed. The scholars must be enlisted to gather new scholars. The teachers must be roused. A new spirit must be stirred. The Sunday School is frequently an entirely unused agency for the spread of the Church. Let us change all that. Let us change it this year.

The third hope which the Diocese has is that an increasing number of Sunday Schools may take advantage of the new curriculum set forth by the Sunday School Commission. It is offered as a suggestion. It may be altered to suit local needs; but in the main it presents a well-balanced and scientific system. The advantage of such a system need not be argued here. The Sunday Schools which have systematized their work on some such lines would be unwilling to go back. That is the best testimony and we trust that many others may be ready to give such testimony before another vacation season.

The fourth hope which the Diocese cherishes is that in every step which is taken for forwarding this work there may be loyal and hearty co-operation. Professor Moulton, a great lecturer on Biblical subjects, is to be here in November and December. Let us make his visit a great success and find in it the uplift and impetus which have been found wherever he has gone. Let us take advantage of the Reading Courses and Correspondence Schools. Let us be ready with our contributions and our answers to circulars of questions and the like. Let us make use of the exhibit and depot of supplies in the Diocesan House. Let us talk "Sunday School," and above all, let us pray for the work and the children.

These are the hopes which the Diocese is cherishing. We believe that all share in them. They can be realized only as all work and pray for their realization.

THE SUMMER SCHOOL OF THEOLOGY.

The Federated Summer School of Theology which has just closed its session at Berkeley was a signal success. The five schools situated near San Francisco united under the invitation of the Congregational Seminary in arranging the plan and carrying it out. The attendance included ministers not only of the five churches thus represented, but we believe of almost all the religious bodies which have congregations in this vicinity. The lectures were on a high plane of interest and instruction.

The emphasis was placed elsewhere than last year. Instead of religious education the school dealt this year with theology proper and with social questions. Many a minister went away from the lectures of Professor Graham Taylor of Chicago with a new sense of the church's responsibility for conditions, as well as for individual souls. That was the great burden of Professor Taylor's words.

We wish especially to call attention to one point upon which he dwelt. In treating of the essentially religious and ethical character of all social movements he pointed out how frequently the Church and her ministers failed to feel themselves a real part of the community. Ministers and congregations alike are apt to approach all questions that have to do with the community in an outside kind of fashion. The community in turn is apt to think of the churches as a kind of distinct body whose interests are foreign to its own.

That is evidently true. A thousand illustrations of it spring to mind. When, for example, a body of ministers go into some reform movement, whether it deal with the liquor question or the race track or gambling or politics, they take it up most commonly as if they were set over against the community as a whole. They fail to feel the pulse of the community. They fail to enlist the best men of the community. They fail to get at the roots of the trouble. They rouse antagonism instead of enthusiasm. On the other hand, our cities about the bay are evidence of how little place the ministry has in popular estimation. Some ministers spend a great deal of energy preaching against political corruption, but when the citizens are at last roused they do not seem to look to the ministry for assistance. It is a condition to be deplored, and is not

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the cause of it this isolation or "outside" way of looking at the relation of church and community?

We see the same thing in parishes. They consider themselves rather than the community. They move uptown or around town to suit the convenience of the congregation, with small regard for the good of the city. They do not regard themselves as integral parts of the community, but sometimes it would seem as mere agencies of a foreign corporation doing business for their own profit.

The Church at large suffers from the same lack of the sense of being a part and an essential part of the nation's life. Those who have followed the debates in the divorce question have often spoken of the pitiful lack of appreciation of this fact. Many men seem to want the Church to take care of herself, to clean her own skirts, and leave the State, if it will, to flounder in iniquity. In the same spirit we often isolate the institutional expressions of our life. Our cathedrals, our divinity schools, our colleges shun the great centers of life. We are constantly tending to forget our real nature and our real mission.

We suspect that all this, whether it be in minister, in parish or in church, is somehow related to that conception of the Church which thinks of her, because she is divine, as a kind of exotic, planted where she does not really belong. No view could be less true. Because she is divine, she belongs in human life, is an essential part of it. Human life is completed only within the Church. It is the mission of the Church to bring that truth to men.

SEVENTH MISSIONARY DISTRICT

USE OF VACATION.

Yellowstone Park, Wyoming, August 4, 1905.

My Dear Pacific Churchman:

One away from his work always, I suspect, feels a sort of lurking apologetic sense. Sturdy old Bishop Latimer's Saxon speech about Satan's "never taking a holiday" is a kind of haunting sentiment. And then the vision of many hardworked ones, as the saying is, "sticking to their posts," will come betimes. It is well, however, to face these misgivings. There is no doubt a wholesome side to them. In themselves they are a sort of evidence of an instinct against mere sloth. They would hardly have occurred to that farm hand in the southern rice field of old, who, leaning on his hoe, soliloquized: "I jess wish I could go back to Africa, where I wouldn't have to do nuffin' but jess ress all de time." Their real value seems to be; not to make one abandon the idea of holidays altogether—that would seem to go counter to our physical constitution, to say nothing of our mental and spiritual part—but to lay upon us the duty to "make a conscience," to use Bishop Wilson's phrase, of our holidays. In other words, the "Twentieth Century" worker must realize that rest is just as much a law of his being to be noted and interpreted into his action as a law, as it was when promulgated in the Decalogue or made vital in the universal habit of sleep of the human body. We know how true it is that

"All work and no play
Makes Jack a dull boy,"

and we could as truly turn it around the other way and say,

All play and no work
Makes Jill a sad shirk.

Samples of the one theory of life are not hard to find in lives "ground in gold's round," and of the other theory of life in lives that "make vacation their vocation" as in the pathetic ennui of idleness and luxury they flit about summer "resorts" and winter basking places. The safeguard against either extreme seems to be to try to remember that a holiday was originally a holy-day; at least to the extent of having some elevating purpose in it. It would be easy to step over into the domain of bosh just here. And we may well ask to be delivered from that idea of an outing which sometimes seems to possess specimens one occasionally runs across as "queer fish" in our streams of travel. I remember once seeing on one of the beautiful Scotch lochs, a tourist, in full and most pronounced highland costume, as if on his native heath, absorbed in a Baedeker Guide-book! The combination of kilt and query suggested a unique way of "doing" the country, but perhaps he was happier than he looked. At any rate to make a conscience of a holiday by no means involves making a bore of it. On the contrary, it is apt to be one of the very best ways to avoid that charge which we hear so often that "few people know how to take a holiday."

A parson, who is trying to keep up to his work, finds his holiday conscience helped a little by the reflection that with all his good resolutions to get a "Sabbath" each week, there are a good many weeks when he must be busy the whole seven days, and that he in some measure runs up a credit list of days of rest which can fairly be reserved for cumulative use in a summer resting spell. To be sure there will not be much comfort in this if he is conscious of being an idler or a dawdler all along, which the sharp eyes of the laity will not be slow to understand. Otherwise the fair-minded laymen will perceive that fifty-two days of rest in the year would make altogether something over eight weeks and that the parson's overtime, if there is any in point of honest fact, should count for some continuous let-up in summer.

But the real principle after all in a clerical holiday is to turn it to account so that the parson can go back to his post and do better work. "Cobwebs" there are that are spun about the brain. Wear and worry get on the nerves. "Conniptions" and "Mulligrubs" queer the whole outlook. Articles of indigestion become the "Articles of a standing or a falling Church." Then is the time for the holiday to show its true worth, or, better still, to prevent that condition by prudent use, is the right function of a holiday.

The beauty of it all is, however, that the joy of a downright, good holiday goes so inseparably with the conscience of it, that the duty is all submerged in the pleasure. Granted even a general purpose to get freshened up for service as an incentive, the having a thoroughly good time will be likely to follow if there are some simple considerations kept tenaciously in mind, such as these:

1. Each one must find his own way of enjoying and making a right use of his holiday. To merely "follow the crowd" is like always duplicating your neighbor's order from the menu.

2. When the congenial air and scenes and recreations are found, let them open out the whole being, physical, mental, moral and spiritual, to new enthusiasms. Enthusiasm is literally en-theo-ism, inbreathing of God. This is the true tonic of work. This is the gift of vision for new plans and new campaigns and the rectification of the lines of the old work. Many a still nook of nature's or the quiet corner of a summer verandah does more for the genius of the work than months of its thick detail duties.

3. We have so much "nature" on the Pacific Coast that almost anyone can "get close to it." Some of those who seem to get the best "bronze" and the best bracing out of Yellowstone Park are the campers, some of whom come as near to heeding "no scrip" as any holiday-seekers can. And so it is in California, whether one spends a trolley car fare, or makes up a camping outfit for the country. The important thing is to find the spell of nature somewhere and to come out of it with the deeper refreshment and peace.

Yours sincerely,
WILLIAM F. NICHOLS.

DISTRICT OF SACRAMENTO.

At the Hoopa Indian Reservation in Humboldt County, a neat little house has been built alongside the chapel, for the use of the missionary. Rev. W. T. Douglas supervised the construction, the Bishop furnishing the funds. To the regret of all concerned, Mr. Douglas's health has been impaired and he has been obliged to resign this work. He conducted constant services for the Indian children at the agency, as well as for employees and adult Indians. He also made monthly trips on horseback to the mining camps of Orleans and Willow Creek. The work of a missionary in this field is of a unique and fascinating nature. The priest residing at Hoopa has a parish seventy-five miles square, in which he is the only ordained minister of any denomination. He must be a man of robust health, fond of outdoor life, and able to adapt himself to the Indian population. The Bishop is in search of such a man, who can go to the field at once before the schools reopen on October 1st. The salary is one thousand dollars and house.

MARE ISLAND.

The fortieth anniversary of the ordination of the Rev. A. A. McAlister to the priesthood was observed by the celebration of appropriate services in St. Peter's Chapel, Mare Island, on Sunday, July 30th. He was ordered a deacon by the Rt. Rev. W. I. Kip, D. D., in 1862, and advanced to the priesthood by the Rt. Rev. T. F. Scott, D. D., at Old Grace Church, Sacramento, July 30, 1865, the Bishop of the Diocese then being absent in Europe. In his sermon he briefly reviewed the history of the Church in California and noted its wonderful progress during four decades, notwithstanding the predictions of unbelievers and the fears of the faithful that infidelity would subvert the Christian faith and sap the spiritual life of the Church. Since then our parishes and missions in this State have increased in number over eight fold and the communicants over fifteen fold, while Christians of all denominations are more active in promoting benevolent enterprises and wield greater influence over the masses than ever before.

ALTAR OF ST. PETER'S CHAPEL, MARE ISLAND.

Several improvements have been made to the chapel during the past few months. By direction of Rear Admiral B. H. McCalla a transcept has been built, corresponding with the one on the other side, which gives the building the appearance of a cruciform church. Inside it is finished as an alcove for the organ, and ample room is thus given in the chancel for the choir. The grounds around the building have been graded and converted into a fine lawn by Captain W. T. Burwell and the men from his ship. A beautiful white altar cloth and a white stole have lately been presented by Mrs. Manly H. Simons and Miss A. S. Gray, the exquisitely wrought embroidery being a reproduction of artistic work in that line now in Peterborough Cathedral, England, where it has been in use but carefully preserved since the sixteenth century.

PHILIPPINE ISLANDS.

We have now three stations occupied in Northern Luzon, for the Rev. Irving Spencer has left Zamboanga to take up work at Baguio, province of Benguet, left vacant by the transfer of the Rev. J. A. Staunton to Sagada last year. The Bishop has just returned from an extended visitation to the three stations, and reports a large movement toward Christianity among the hitherto pagan Igorrotes. There were 150 baptized by the Rev. Mr. Staunton at Sagada while the Bishop was there, and the Bishop confirmed about 110 at Sagada, Bontoc and one other point in the province of Bontoc. So far nothing has been accomplished among the Igorrotes of the province of Benguet, but the Rev. Mr. Spencer is studying Ilocano in the hope of reaching them through that tongue.

The Rev. Mr. Armstrong, formerly of the Diocese of Massachusetts, has gone to Zamboanga as Mr. Spencer's successor, and not his colleague, as was forecasted in some of the Eastern papers. Of course, this makes impossible the extension of the Mindanao work, which is so desirable, but the claims of Baguio seemed to the Bishop more insistent, and the contemplated work among the un-Christian tribes of Mindanao must wait until we can have more men in this field.

Miss Hicks, the new head nurse of St. Luke's Dispensary, arrived on the same steamer with Mr. Armstrong, and took up work immediately. The clinic has grown steadily, so that now Doctor Johnson and the two nurses have all that they can do every morning, six days a week. It is hoped to start a small hospital in temporary quarters very soon.

Mr. Studley has baptized two more Chinese converts, and finds the work among that people increasingly encouraging.

The Rev. Mr. Graham of the British and Foreign Bible Society has returned from his visit to Japan, and is again assisting the Rev. Mr. Johnston with the services at St. Mary and St. John's.

The Columbia Club is proving very successful, and, judging from its list of over 300 enrolled members and the number of young men that one sees about the place, it is meeting a great need in the life of Manila.

MONTANA.

The Bishop of Montana (Dr. Brewer) in his record published in the August Montana Churchman tells us that one of three persons confirmed by him at Havre, near Fort Assiniboine, was a Chinese woman, the wife of a Chinaman baptized and confirmed at Helena some years ago. The Bishop has confirmed more than twenty Chinese men in Montana, but this was the first Chinese woman. At St. Matthew's Mission, Glasgow, the Bishop baptized a child who had been brought there from Culbertson, a distance of 104 miles, for the purpose. "We need," says the record, "and must have in the Milk River Valley a missionary."

GENERAL NEWS.

Five Bishops of our Church, six Bishops of the Methodist Church, one of the Reformed Episcopalians, one of the Moravians, and representatives of the Presbyterian, Congregational, Baptist and other Churches, all standing for a total membership of, it is said, eighteen millions, together with two Justices of the United States Supreme Court, several college presidents and professors, and other highly placed officials, have agreed to meet in Carnegie Hall, New York City, for a week, to discuss the formation of a federation of Churches and educational institutions. The issues which the members of the federation propose to deal with include religious education, the fellowship of faith, Home and Foreign Missions, the national life and Christian progress, and young people's movements. President Roosevelt has expressed his sympathy with the work, and one or two members of his Cabinet will, it is expected, take part in the discussions. Dr. W. H. Roberts of Philadelphia is chairman of the executive committee, and Dr. E. B. Sanford of New York, secretary. The Conference is to open November 15th.

June 8th, 1405, Archbishop Scrope, Primate of the Northern Province of England, was condemned to death in the dining-room of his house at Bishopthorpe. On the 500th anniversary of the deed the present Archbishop, Dr. Maclagan, held a memorial service in the chapel of his house at Bishopthorpe—in which Scrope must have ministered for nearly seven years. The Archbishop has also placed a Latin inscription on the wall of the dining-room. That Scrope was actually beheaded was proved by the discovery in 1829, in the Lady-chapel of York Minster, of his remains with the severed head placed between the left arm and the body.

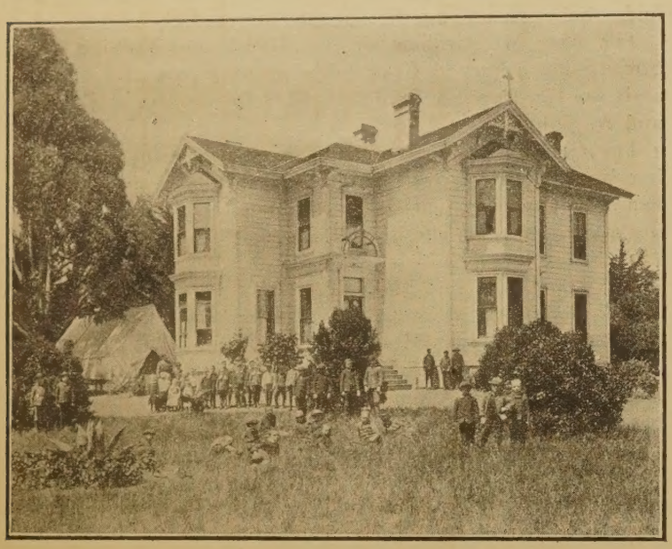
The London (England) County Council's new by-laws restricting the employment of children has called forth a storm of protest from tradesmen and others who would by them be deprived of the services of children **before 7 o'clock in the morning and after 9 o'clock at night!** And this in Christian England.

THE ARMITAGE ORPHANAGE

The Armitage Orphanage of San Francisco was incorporated in 1887, the first children having been received on October 16, 1886. Its first home was a small house and lot in the town of San Mateo, given by the Rev. and Mrs. A. L. Brewer, for the purposes of a Church Orphanage, the late Sister Anna being installed as housemother.

At first the Orphanage was intended for both boys and girls, but by 1889 the work had grown to such proportions that a division became necessary. The girls were brought to San Francisco and their home took the name of the Maria Kip Orphanage. The boys remained in San Mateo, retaining the title of the Armitage Orphanage.

From the beginning Mrs. A. L. Brewer and Mrs. Henry R. Judah bent all their energies for the betterment and support of the Orphanage, fully realizing the great importance of the work. Early in 1890 these ladies inserted in the papers of



THE FIRST BUILDING.

San Francisco an appeal for aid to enlarge the Orphanage, to satisfy the great demand made upon it. This appeal attracted the attention of the late George W. Gibbs, Esq., who was always ready to help where the education of boys were concerned, and he at once presented the Home with a valuable piece of land, about four acres in extent, in the town of San Mateo, upon which was situated a large building. In two years time this building became too small for the increasing number of children, which numbered in January, 1901, ninety boys. Again an appeal was made for more space to accommodate the demand. Our true friend, Mr. George W. Gibbs, again came to the rescue by authorizing the Board of Lady Managers, of which Mrs. A. L. Brewer was still President, to select a site that they should deem suitable for the purpose. The present site was selected on account of its pleasant situation and adaptability, and by Mr. Gibbs' direction the former site was presented to the Bishop for the use of the Divinity School. The new premises were occupied in January, 1892, and are still occupied. The Orphanage has increased in numbers until again, by reason of the age of the buildings and lack of space, the institution was confronted with the question of extension. This is now to be solved by the children of the late Mr. and Mrs. Charles Frederick Crocker.

The Crocker children, after having considered how best to meet the needs of orphans less fortunate than themselves, determined to erect a memorial to their parents which would afford a home for the fatherless of their community.

Their desire was confided to Frank S. Van Trees, the architect, whose drawings for the home, which will be known as "The Bishop Kip Orphanage," have been accepted. The new building will be erected on the present site, where twenty-seven acres of ground give ample space for future enlargement if it should be needed.

The structure will consist of a center building and two wings, connected by corridors, having a total frontage of 196 feet and a depth of 184 feet. The main building and annexes will be three stories in height, built of brick, the exterior to be cemented, with broad overhanging tiled roofs, after the fashion of the old Mission architecture.

Entering the first floor through a circular vestibule on either side, one will be in the general reception rooms. Opening from the room on the left will be the superintendent's office, and from the right the library. Across the corridor the chapel will be situated and the remainder of the first floor of the main building will be taken up by a dormitory for fifty boys and private quarters of attendants.

The easterly annex of this floor will contain a dormitory for the smallest children, with baths, attendants' quarters and a commodious sun-porch, also a private fireproof staircase leading to the second floor, on which will be situated the general play-room, a kindergarten room and seamstresses' chamber.

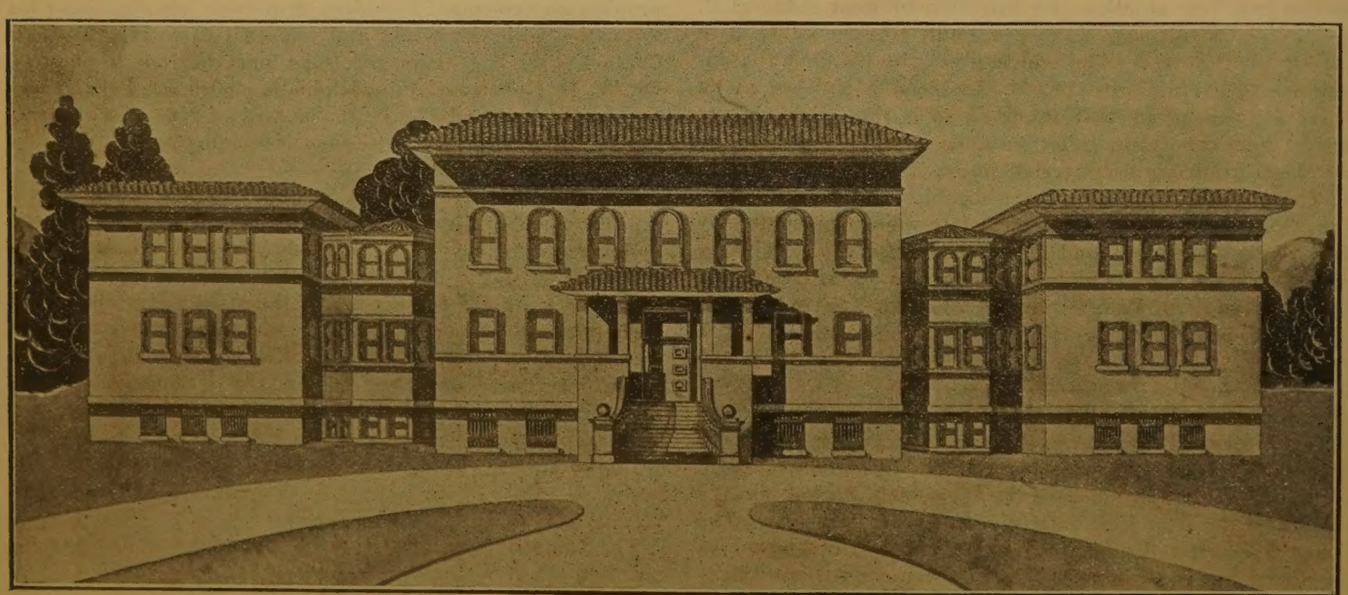
This wing, by means of fireproof doors, may be isolated entirely from the main building.

The westerly annex will contain two floors of dormitories for twenty-five boys each. The rooms will have separate staircases. In the basement of this wing will also be separate recreation quarters and gymnasium.

The second story of the main building will contain the matron's quarters, three dormitories of twenty-five beds each, a casualty ward and a play-room. The dining and recreation rooms and the general baths will be situated in the basement of the main building and easterly annex.

The cost of the building will be about $150,000, which will be the largest sum so far expended on a charitable institution of the Episcopal Church in this Diocese.

Speaking of the splendid gift, Henry T. Scott and Charles



THE NEW BUILDING.

E. Green mentioned that the Crocker children were desirous of following the example set by the generous founders of the Mary A. Crocker Trust, whose charities in San Francisco are supported by the interest on $800,000.

Work on the new structure will begin this month, that the foundations may be ready for the laying of the corner-stone on the coming of age of Templeton Crocker in September next.

The management of the institution has materially changed since its inception, all the former members of the Board of Lady Managers having retired, with the exception of Mrs. George W. Gibbs, who still retains her interest in the work. The present management is as follows:

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Mrs. G. Pope, Mrs. Wm. Tevis,
Mrs. J. D. Grant, Mrs. D. Drysdale.

Mr. and Mrs. B. F. Le Warne, Superintendent and Matron.
Rev. N. B. W. Gallwey, Chaplain.
Mr. L. A. Wood, Lay Reader.
Dr. Seibert, Physician.
Dr. Sissons, Dentist.

The daily routine of the Orphanage is simple, our aim being to make it as near home life for the boys as possible.

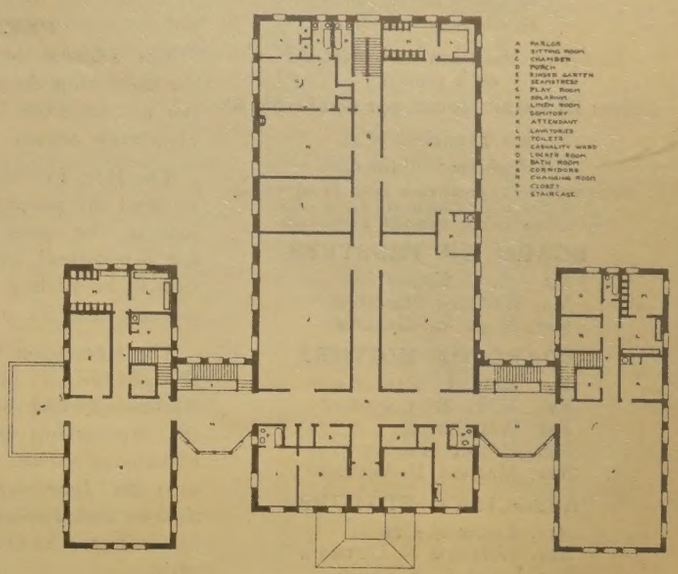
We rise at 6:15 a. m. at the sound of reveille. Dormitory prayers are said, followed by breakfast and ten minutes service in the chapel. Then commences the bustle of housework, every boy having a task of some kind to perform, so that when the bugle sounds at 8 a. m. everything is in order, all tasks being reported. At 8:30 a. m. the bugle again calls for assembly, when each boy must fall in for personal inspection. At 8:40 a. m. one hundred and six boys of the main line pass out of the grounds for school, followed by fifty boys from the cottage department, the rear brought up by fourteen of the nursery department. The whole march in order under the supervision of an orderly, whose duty it is to pass them into the hands of the receiving teacher at the school yard. The remainder of the little ones remain at home, in charge of the nurse.

At 12 o'clock the orderly proceeds to the school yards, where he distributes a lunch to each boy as the roll is called, so that we may keep trace of the children through the day. At 2:30 p. m. the primary grades return, under the care of an attendant, and so on until 4 p. m., when all have arrived. Then the several industrial classes take up their work, such as attending to barn, milking cows, attending stock of all kinds, etc. Shoe mending, stocking mending, light housework and dining-room work all having an allotted place.

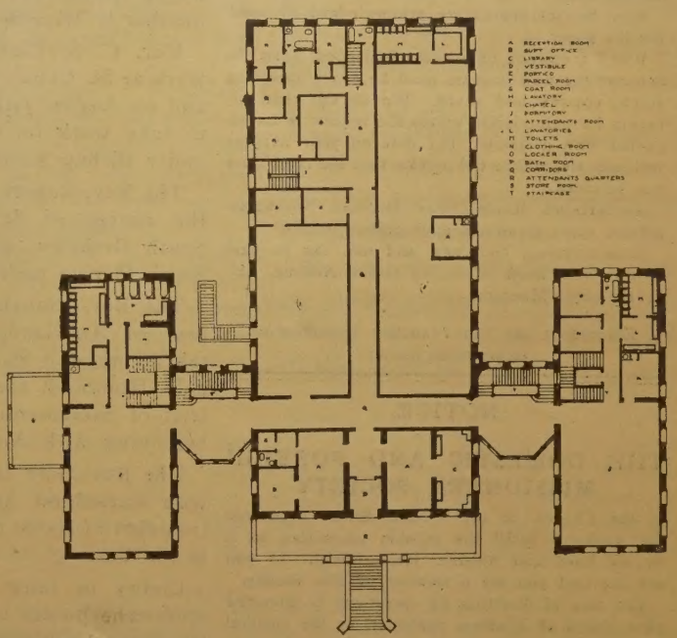
At 5 p. m. the bugle sounds for dinner. After the dining-room work has been accomplished and tables set for morning, the remainder of the evening is passed in recreation—out of doors in summer, a partially equipped gymnasium, with a large recreation hall, serving to pass the long winter evenings. At 7:30 p. m. the boys fall in by dormitories and march up stairs; prayers being said. Each dormitory reports to the wash-room in rotation and the boys make thorough use of hot and cold water, under the inspection of an attendant, and at 8:30 taps sound.

Each of our one hundred and eighty boys is particularly instructed in his duty toward God and to his neighbors, also in manly attributes and truthful integrity.

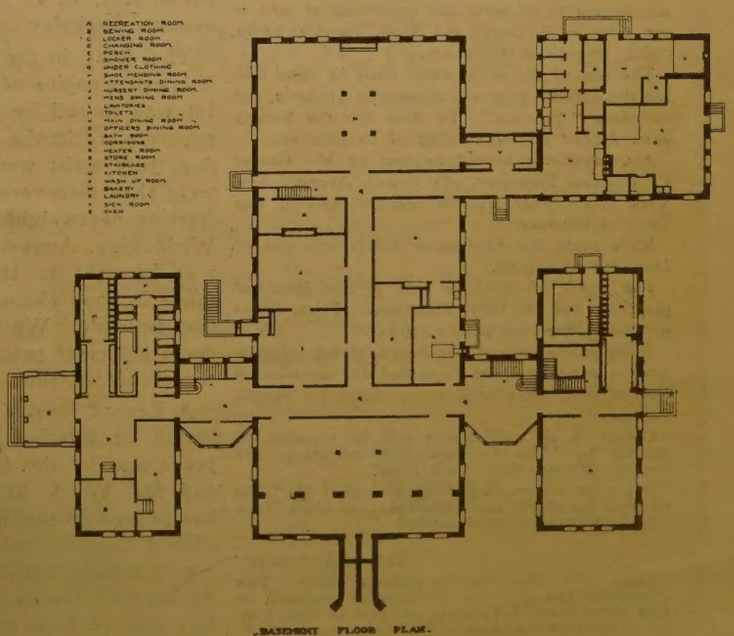
(We are indebted to Mr. B. F. Le Warne, Superintendent of the Orphanage, and to Mr. F. S. Van Trees, architect, for this account.)



SECOND FLOOR PLAN.



FIRST FLOOR PLAN.



BASEMENT FLOOR PLAN.

THE PACIFIC CHURCHMAN

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Entered at the San Francisco Postoffice as second-class matter.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CALENDAR.

18. Fast.
20. IX Sunday after Trinity. (Green.)
24. St. Bartholomew. (Red.)
25. Fast.
27. X Sunday after Trinity.

PERSONALS.

The address of the Bishop of Sacramento during August and early September will be, Pine Inn, Carmel by the Sea, Monterey county, Cal.

The Rev. Frederick Foote Johnson has notified the proper authorities that, subject to the confirmation by the standing committees, he has accepted his election to be Bishop Coadjutor of the Missionary District of South Dakota.

The Rev. John W. Jones has resigned the charge of Trinity Mission, Point Richmond, and has accepted a call to the Rectorship of St. James Church, Oskaloosa, Iowa. For the month of August Mr. Jones will take the services at Sonora and Tuolumne and he expects to be instituted at Oskaloosa on September 17th.

Sister Julia has leased the house at 2015 Fifteenth street, near Church, for one year, and has removed "The Sheltering Arms" thereunto. The telephone number is Mission 59.

Rev. C. S. Linsley has resigned his work at St. Cloud, Siskiyou county, Cal., and on August 11th sailed for Honolulu to take work on the island of Hawaii under Bishop Restarick.

The Rev. Robert Renison has resigned the charge of St. Matthew's Church, South Berkeley, and goes to work in South Dakota under Bishop Hare.

The Rev. Francis Vey, from the Diocese of Auckland, New Zealand, has taken charge of St. James' Church, Ferndale, Humboldt county, Cal., in the District of Sacramento, his residence there beginning with August 1st.

The Rev. Burr Miller Weeden and his wife started on August 3d for a vacation visit of six or eight weeks to friends in the East.

Clergy or laity knowing of Church students who are to be in attendance at the State University during the coming year are requested to notify the Rector of St. Mark's Church, Berkeley. Address, Rev. E. L. Parsons, 2532 Durant avenue, Berkeley.

The delay in the delivery of the San Francisco copies of the issue of August 1st was caused by the post-office. The papers were in the post-office on Saturday, July 29th; were held because they were then discovered to be the slightest fraction overweight, and it was not until Wednesday, August 3d, that the matter was brought to the attention of this office in such shape as to make correction possible. We have taken what we deem sufficient precautions to prevent a recurrence of such aggravating delay.

A Record Book for services held in a parish or mission was prepared some years ago by the Rev. John A. Emery and Mr. W. A. M. Van Bokkelen. It has proved so satisfactory that a second edition has been printed, of which a few copies remain, which can be obtained of Archdeacon Emery, 731 California street, at a cost of $2.50 each.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—MRS. JAMES NEWLANDS, 2902 Clay Street, San Francisco.

Secretary—MRS. A. M. LAWVER, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—MISS L. J. GIBBS, 3525 Washington Street, San Francisco.

Diocesan Meeting.—Monday, September 4th, 2 p. m. Further notice in next issue.

To the Clergy.—The Auxiliary gratefully acknowledges the response of many of our clergy to the request that they offer the prayer for the Auxiliary in the Diocese on the feast of the Transfiguration, and is further gratified by the receipt of the offering taken for the fund at the early Celebration in several of our churches.

The Altar Fund.—Our readers are asked to see that payments to this fund are sent in promptly, as we should be very glad to announce at the September meeting a sum sufficient to erect an altar at once in the mission to be named by the Bishop.

The altar given to St. Paul's, Modesto, bears on its base a brass plate inscribed:

"To the Glory of God,
And in Loving Memory of
William Lucas Mott, Priest,
Trinity, A. D. 1905.
From the California Branch
Woman's Auxiliary to the Board of
Missions."

At the August Diocesan Meeting held in Grace Church Sunday-School room on the 7th inst. the attendance was unexpectedly large, as vacation for many was not finished. The Rector opened the meeting. In the absence of all the Diocesan officials except the Secretary, Mrs. Tracey, President of St. Luke's Branch, acted as chairman, Mrs. Morrin as secretary, and Miss J. E. Hill as treasurer. The secretary was instructed to send Mrs. Newlands a message of affection and sympathy in the affliction that had called her to Washington.

Business was confined to reports of how Altar Day had been kept; the distribution and consideration of the annual report, the program for the year's meetings in parish branches, and the appointment of parish treasurers for the United Offering.

The announcement that Deaconess Drant would speak had drawn several of our clergy, and all proved eager hearers of Mrs. Drant's story of St. Elizabeth's, Honolulu, where great faith had worked great things. If only we might keep the dear deaconess here to strengthen the Woman's Work in the Diocese!

The collection was given to the correspondent of the C. P. C.

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Real Estate Brokers

108 Montgomery Street, San Francisco

CHURCH EXTENSION FUND.

Amounts Received on Apportionment to August 10th, 1905.

	Apportionm't.	Rec'd.
San Francisco—		
Trinity	$1,404 00	$702 00
Grace	939 00	567 05
St. John's	283 50	113 78
Advent	135 00	13 30
St. Luke's	1,201 00	451 46
St. Peter's	81 00	81 80
St. Paul's	379 00	57 29
St. Stephen's	283 50	73 36
St. Mary's	27 00	22 95
Good Samaritan	64 50	55 72
St. James'	54 00	23 85
Holy Innocents	64 00	39 53
Oakland—		
St. John's	236 00	
Advent	319 00	
St. Paul's	664 00	234 99
St. Andrew's	54 00	
Trinity	251 00	128 70
Alameda—Christ	351 00	10 35
Berkeley—St. Mark's	534 00	274 10
Belvedere—St. Stephen's	25 00	
Centerville—St. James'	13 50	7 45
Corte Madera—		
Holy Innocents	13 00	26 85
Haywards—Trinity	27 00	16 50
Livermore—Grace	17 00	8 30
Lorin—St. Matthew's	9 00	7 93
Martinez—Grace	23 00	12 00
Mill Val.—Our Saviour	47 00	47 00
Niles—Trinity	9 00	3 25
Pt. Richmond—Trinity	14 00	2 97
San Rafael—St. Paul's	191 00	25 65
Sausalito—Christ	102 50	51 30
Gilroy—St. Stephen's	25 00	9 15
Hollister—St. Luke's	19 00	5 10
Jolon—St. Luke's	4 00	
King City—St. Mark's	7 00	3 00
Los Gatos—St. Luke's	31 00	13 55
Menlo Park—Trinity	126 00	68 84
Monterey—St. James'	9 50	9 55
Pac. Grove—St. Mary's	46 00	32 15
Palo Alto—All Saints'	112 00	25 00
Paso Robles—St. James'	14 00	
Redwood—St. Peter's	13 50	6 00
Salinas—St. Paul's	71 50	37 60
San Jose—Christ	24 00	7 20
Trinity	341 00	229 75
S. L. Obispo—St. Steph.	27 00	8 40
S. Mateo—St. Matthew's	445 00	292 90
" School.	17 00	8 50
S. Miguel—St. John's	4 00	7 75
S. Clara—Holy Saviour	49 00	9 00
S. Cruz—Calvary	111 00	50 80
Watsonville—All Saints'	39 50	25 75
Bakersfield—St. Paul's	84 00	5 00
Fowler—St. Michael's	16 00	12 80
Fresno—St. James'	122 00	
Hanford—The Saviour	88 00	
Madera—Trinity	11 00	17 65
Merced—St. Luke's	11 00	11 50
Modesto—St. Paul's	19 00	12 85
Oakdale—St. Matthias'	6 00	3 80
Selma—St. Luke's	13 50	4 85
Sonora—St. James'	13 50	15 00
Stockton—St. John's	336 00	78 98
Tulare—St. John's	9 50	3 60
Tuolumne—St. Michael's	12 00	4 05
Visalia—St. Paul's	19 50	12 00
Sundry places not in apportionment		71 66

Summary of Receipts.

Con. San Francisco	$3,066 04	
Con. San Jose	875 59	
Con. San Joaquin	204 73	
Other sources	88 60	
		$4,234 96
Disbursements		4,391 70

THE STORY OF THE CROSS.

I was standing before the window of a picture dealer's shop where a picture of the Crucifixion of our Lord was on exhibition. As I gazed I was conscious of the approach of another, and, turning, beheld a little lad gazing intently at the picture also. Noticing that this mite of humanity was a sort of street Arab, I thought I would speak to him. So I asked, pointing to the picture: "Do you know who it is?"

"Yes," came the quick response, "that's our Saviour," with a mingled look of pity and surprise that I should not know. With an evident desire to enlighten me further, he continued, after a pause, "Them 's the soldiers, the Roman soldiers, and," with a long-drawn sigh, "that woman crying there is His mother."

He waited, apparently for me to question him further, then thrust his hands into his pockets, and with a reverent and subdued voice, added, "They killed Him, Mister. Yes, sir; they killed Him!"

I looked at the little ragged fellow, and asked, "Where did you learn this?"

He replied, "At the Mission Sunday School."

Full of thought I turned away and resumed my walk, leaving the little lad looking at the picture. I had not walked far when I heard his childish treble calling—

"Mister! I say, Mister!" I turned. He was running toward me, but paused; then up went his little hand, and, with triumphant sound in his voice, he said: "I wanted to tell you He rose again! Yes, Mister, He rose again."

His message delivered, he smiled, waved his hand, turned and went his way, feeling, I presume, that as he had been enlightened, he had done his duty in enlightening another.—Canadian Churchman.

"The Charm of the Church," by the Rev. Dr. George W. Shinn, has just been published by Thomas Whittaker. It is a sane and reasonable view that would be appreciated by the man on the street.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 A. M. and 4 P. M.
Fridays, Litany at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
1st and 3d Sundays, Holy Communion at 11 A. M.
Holy Communion every Sunday at 7:30 A. M.
Sunday School meets at 9:30 A. M.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector. 2345 Broadway.
Sunday, Holy Communion at 8 A. M.
Morning Prayer at 11 A. M.
Evening Service at 7:45 P. M.
Litany, Friday at 11 A. M.
Holy Days, Holy Communion at 10 A. M.
Wednesdays, Holy Communion at 10 A. M.
Sunday School at 9:45 A. M.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 A. M. Holy Communion on first Sunday of month at 11 A. M.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 A. M. Boys' Bible Class at 10 A. M.
Holy Days, Holy Communion at A. M.
Thursdays, Holy Communion at 8 A. M.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 A. M. Instruction at 7:45 P. M.

ST. JOHN THE EVANGELIST, Fifteenth St. nr. Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 A. M.; 7:45 P. M.
First Sunday, Holy Communion, 7 and 11 A. M.
Other services as announced.
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Portrero Ave.
Sunday School, 9:30 A. M.

New subscribers can obtain the SPIRIT OF MISSIONS and the PACIFIC CHURCHMAN for $2.50.

We are also authorized to receive new subscriptions to THE CHURCHMAN (of New York) and THE PACIFIC CHURCHMAN for $3.00.

Bishop Paret of Maryland has placed his recent book entitled "The Pastoral Use of the Prayer-Book," in the hands of Thomas Whittaker, as publisher. The work consists of a series of plain talks addressed more particularly to the clergy and divinity students.

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MISSIONARY COMMENT

MISSIONARY OFFERINGS. We have now entered upon the last half of the last month of the financial year of the Board of Missions. All the tables of figures which have come to us give the detailed account of receipts from the different parishes, only up to July 1st. While we are most anxious to know the result up to date, yet it is a cause for congratulation that the report shows an increase of $74.000 over the amount reported to the same date in 1904. We would feel like uttering a more positive note of congratulation if we were able to state that the increase of offerings over last year came from the same sources—thus only can a fair comparison be made. We sincerely hope this may be so. The optimistic tone of the monthly reports which come from the Treasurer is heartily to be commended. To our own knowledge it has encouraged many a parish to try and do better. The analysis of the figures reported, and their meaning, is not to be taken as pessimism on our part, but an earnest desire to know the bare truth and facts in the matter. In the report from the Sunday Schools and Woman's Auxiliary the same note of progress is sounded. Up to July 1st 3,276 Sunday Schools had sent in $113,613. Last year during the same period 3,451 schools sent in $113,083. This means that there has been received $533 more in offerings from 175 fewer schools than last year to that date. It is further to be noticed that Easter Sunday came three weeks earlier last year and consequently that the returns were almost complete by July 1st. This looks as if our expectations for reaching the $120,000 mark would be realized.

PROGRESS UNDER APPORTIONMENT. In the "Spirit of Missions" for August some very interesting and encouraging statistics are given, showing the steady, and sometimes almost phenomenal, increase in offerings since the inauguration of the Apportionment Plan. Without exception, every Diocese and Missionary District shows a gain, ranging from twenty-five per cent to four thousand per cent. We quote at length the following from the "Spirit of Missions":—

"Beginning at the head of the list, we find that Alaska's offerings under the apportionment are forty times larger than during the similar period immediately preceding the adoption of the plan. Next comes Salina, with a thirty-three-fold increase. Nebraska's offerings have increased seventeen times; Florida's and Boise's eleven times; Springfield's eight; Arkansas' seven; Minnesota's and Laramie's six.

"Then come several groups which may be classified as follows:—

"Offerings five times larger—Iowa, Kansas, Mississippi, Texas, and North Dakota.

"Offerings four times larger—Alabama, Colorado, Kentucky, Lexington, Oklahoma and Indian Territory, Michigan City, North Carolina, Southern Ohio, and Virginia.

"Offerings three times larger—Los Angeles, Newark, Ohio, Michigan, Western Texas.

"Offerings two and one-half times larger—Central New York, Chicago, Connecticut, East Carolina, Long Island, Louisiana, Missouri, New Jersey, Oregon, Quincy, Southern Virginia, Tennessee, Vermont, Arizona, New Mexico, Sacramento.

"Offerings twice as much—California, Central Pennsylvania, Easton, Fond du Lac, Indianapolis, Maine, Marquette, Maryland, Massachusetts, Pennsylvania, Pittsburgh, South Carolina, Western Massachusetts, Western Michigan, West Virginia, Duluth, South Dakota, Southern Florida.

"New York shows an eighty per cent increase; Rhode Island seventy-five per cent; Montana, sixty-five per cent; Central Pennsylvania, Milwaukee and Western New York each fifty per cent; New Hampshire and Spokane each thirty-three per cent, and, finally, Albany and Delaware each twenty-five per cent."

This is a most gratifying indication of the success of the Plan of Apportionment. Wherever a fair trial is given to the plan its efficacy is proven. There may be, and doubtless are, some phases of the plan that should be improved (we believe there are), but the plan as a whole is good, and should have the loyal co-operation of the whole Church. This co-operation should be manifested not merely by an acquiescence in its suggestions, or acceptance of its apportionments, but by an intelligent study of the principles and basis upon which the plan is put into operation—to the end that suggestions for improvement may be made and a more perfect system evolved; and this, we feel confident, the Board of Missions would cordially welcome. In the mean time every parish and mission owes it to the Church and her Master that they work loyally to achieve the best results possible for them.

CALIFORNIA'S PROGRESS. In the quotation we made above from the "Spirit of Missions" California is mentioned among those Dioceses whose offerings have doubled since the Apportionment Plan was adopted. That is good, but we wish it had been better—and it easily might have been so. But a little more encouragement and comfort may be taken by a closer analysis of the returns each year since September 1, 1900. We give in the following table the offerings from parishes and also miscellaneous contributions for each year since the above-mentioned date:—

Apportionment, $6,000.

	1900-1	1901-2	1902-3	1903-4
Parish offerings	$292.02	$729.35	$1,105.00	$1,353.88
Miscellaneous	635.59	1,623.05	1,467.63	628.13
Total	$927.61	$2,352.40	$2,572.63	$1,982.01

In these figures the "totals" show a steady increase for the first three years, but a decided falling off last year. While the total amount given last year ($1,982.01) is twice as much as was given in 1900-1 ($927.61), yet these figures do not tell the complete story of progress in parish offerings during the past four years. A glance at the figures giving the parish offerings for that period shows a steady increase every year. While the comparison between last year's offering with that of 1900-1 shows an increase between four and five fold. We feel that, in order to gauge the practical increase in interest, as well as in offerings, we must look at the figures for the regular parish offerings in the churches. Miscellaneous gifts are not regular, and cannot be counted upon. They may count legitimately upon the apportionment, but they do not indicate the amount that may be expected regularly from a parish. We only quote these figures for California as they are the only ones available, but doubtless the same analysis in other Dioceses would show similar results. The Board of Missions, of course, can only take account of the total amounts sent to them, but we submit the above as a more correct indication of the *steady* growth.

THE ELEVENTH HOUR.

Yes, half-past eleven is indicated on the clock of the financial year. As we have noted, the reports give us returns up to July 1st—two months before the close of the year. Much may be done in two months. Much may have been done in the month and a half gone by. But with a falling off of $368 in the total amount sent in up to the same date last year, a very earnest effort is required to place the sum-total ahead of last year's offering. The report shows we had sent in $895.14 towards an apportionment of $6,000. Last year at the same date we had sent in $1,263, and during July and August of that year we sent in over $700. If we are to maintain our standard of progress, or even to equal last year's offering, we shall need to have sent in since July 1st $1,100. We believe that this not only can but will be done. We appeal to every rector whose parish has not as yet made an offering, or whose offering has not been sent in, to put forth every effort in his power to accomplish that, and save not only his parish but the Diocese from reproach. There is time enough yet, but action must be prompt. Remember, offerings must be in New York by September 1st in order to be credited on this year's account.

PAYING AND GIVING.

We ought to make a distinction between paying and giving. Then the paying of money would go in general for our parish needs and expenses, such as the support of the pastor, the sexton and the choir, the provision of a suitable church building, and the heat and light and equipment necessary to make our Church home clean and comfortable and reverent. The giving of money would so be left for charities and benevolences and missions. The paying would be done for our own spiritual health, and growth, as paying to schools is done for intellectual health and growth, and to grocers and butchers for our physical health and growth. And, as no self-respecting person wants another to pay gratuitously for the schooling of his children or for the table supplies of himself and family, so each and every one in the Church or parish should have the self-respect and honest pride to want to bear his or her own share of the parish expenses. The provision for these expenses should be arranged for in a plain, business way, either by pew renting or by subscriptions carefully secured. The income so provided shall be collected in a business way and put into and paid out from the parish treasury. When all this paying is provided for in a business way, then giving begins. If the paying is done cheerfully and honorably and to the full, all the offerings in Church can go for charities, benevolences and missions.

This is the truth for which the Bishop of West Virginia contends. He says: "When we pay the pastor for the care of our spiritual life is it any more a giving than when we pay the doctor for the care and cure of our physical life? When we pay for the music ministering to our higher tastes in reverence any more than when we pay the painter or the sculptor ministering to higher tastes in the adornment of our homes? The plain business methods called for, the business rentals, business subscriptions, business collections and business payments, were best, all of them, kept out of the Church. Giving then could be indeed unto the Lord. 'All things come of Thee, O Lord, and of Thine own have we given unto Thee!' They would be gifts to Him and for His poor, His sick, His ignorant ones, His missionary kingdom. If this distinction could be so adopted and the real giving could be so practiced it might go far to solve the difficulty besetting our subject of missions."—Parish Leaflet.

This curious tale comes to "The Churchman" (of New York) in a letter from Alaska: "I heard," writes the missionary, "about a Swede who arrived at Skagway in the early rush and who was unacquainted with the climate. He started out with a heavy pack and walked and walked, promising himself that he would rest when it got dark. They say he walked four days and nights and then died. And," the writer adds, "the reason why chickens cannot be raised successfully in Alaska is that they all die of insomnia in the summer."

HOLY MATRIMONY.

In "The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church,"—to quote that full title whose careful consideration would be an education for us all,—there is an Office styled "The Form of the Solemnization of Matrimony."

Note the phrasing. It is not "Matrimony," nor "The Form of Matrimony." It is the "**Solemnization** of Matrimony."

And, passing from the heading to the contents, we find the same idea dominant. Nowhere does the Officiant profess to marry the people for whom he ministers.

He does indeed say that "we are gathered to join together this Man and this Woman in Holy Matrimony." But he says **"We,"** not "I." The whole company present are as much partakers and operators in and of the event as he is.

And when the decisive words are uttered, they are "Forasmuch as M. and N. have consented together in holy wedlock, etc., I pronounce that they are Man and Wife."

Most plainly does this Service declare that the Church regards Marriage as a "sacrament of nature," as something antecedent to the Christian Revelation,—as a transaction which she does not effect, but simply recognizes and blesses.

In such a view and treatment the Church is simply accordant with all the facts of human history. From the very outset of the career of humanity upon this earth there has been marriage,—the union of a man and a woman to constitute a family where children are born and nurtured.

That there have been frightful perversions of the family idea and arrangement we all know,—polygamy, gynocracy, promiscuity, and so on.

But in all ages there has been visible, for such as would look, the true conception of marriage,—that it is the union of one man and one woman, physically and mentally and morally, for all their days in this world and time.

What it may be, beyond this world, in the aeons of eternity, we can hardly surmise. That the love begun here will endure we must believe; that the union of the two personalities will solidify and intensify we may confidently trust. And that the mistakes of earthly marriages,—the unhappy couplings of mismated people,—will somehow be corrected we may reasonably expect.

But, so far as present considerations and duties are concerned, marriage is the life-long union of a man and a woman,—with, as its normal result, the procreation and support and education of children.

"Life-long union!" It may be said that marriage does not necessarily mean this; and historically has often not been this.

That is true. The annals of the past, as well as of the present, show divorces of all sorts,—frequent, recognized, legal. The State has provided that for certain causes a matrimonial union may be dissolved; and a host of people at present are availing themselves of this permission.

The Prayer-Book Service says "Till death us do part;" the Civil Code says "Till a court grants a divorce."

And the American citizen acts in conformity with the latter.

Quite justifiably,—as an American citizen. The law grants and sanctions such action. And so long as the law continues thus,—with its permission of divorces for all sorts of trivialities,—the citizen as such, may alter and repudiate the contract of his marriage.

But the Christian and the Churchman?

Ah, that is quite different! He has entered into what is not merely a civil contract, but a sacred and religious bond. For him marriage has been hallowed in "the Name of the Father and of the Son and of the Holy Ghost." To him his vows and engagements are not those of a business man stipulating with his partner, but of a soul uniting with a soul. Not simply as a creature of flesh and blood, existing on this earth for a brief term of years,—but as an immortal being, he has entered into definite relations with another immortal being.

These relations may, perhaps, be broken and done away. But not lightly and easily;—only by most grievous sin on one side or the other.

This is the Church's conviction as to marriage; and in accordance with such conviction was her "Form of Solemnization of Matrimony" drawn up.

And in sequence and obedience to that "Form" she has made laws and usages for her clergy,—prohibiting them

from officiating at many marriages which the civil law permits and endorses.

In all this attitude and action the Church is simply going back to and sustaining the original, natural, and eternal idea of matrimony.

However,—"for the hardness of men's hearts,"—divorce may have been and may still be permitted, it is nevertheless an anomaly, a discord, a monstrosity.

Of course, when things get into a tangle people fairly innocent may be enmeshed, and may be sullied and crippled with small fault of their own.

And such seems to be the state of affairs as regards marriage and divorce in our own land at this day.

While we must speak with the utmost distinctness and sternness as to the law of our Church, we should not be understood as stigmatizing all who do not conform to that law for utterly reprobate and vile.

No! we gladly confess the good character and gentle life of many men and women whom our Church sadly repels from her altar, because of their transgression of her marriage law. Yet we are most grateful for that rigid law. We know that it is the law of Jesus Christ. And we know that in promulgating it, He was simply reiterating what is the very root and order of society—was uttering once more what God uttered in the creation.

Moses might and did allow divorce; the United States may and does allow divorce. "But in the beginning it was not so." And what things were in the beginning, they should be and accord to, during all their course.

Therefore are we thankful for that "Form of the Solemnization of Matrimony," which declares "Those whom God hath joined together let no man put asunder."

—North Dakota Sheaf.

All the work of the Russian Church in Japan centers in every respect around one man, Nicolai. Coming to Japan in 1861, as chaplain to the Russian consulate, he made himself master of the language and literature of Japan, so that his preaching was singularly powerful. In Russia he raised funds for erecting the white marble Cathedral of the Resurrection in Tokyo, which is probably the most imposing structure in Japan. A man of amazing labors, Nicolai at seventy takes little or no vacation. He has himself trained most of his priests and pastors, many of whom, educated in Russia, are now engaged largely in ministering to the Muscovite prisoners. "Orthodox" Christians in Japan are taught to be strictly patriotic, and, on the other hand, the Japanese government guards the Cathedral at Tokyo from harm night and day.

Archbishop Chapelle of the Roman Diocese of Louisiana died on the 9th from an attack of yellow fever, which seized him when fatigued with a particularly irksome trip through the country. The Archbishop was very widely known and loved throughout the country, and as apostolic delegate to Cuba, Porto Rico and the Philippines was of great service to the nation as well as to his Church. At New Orleans his home was the meeting-place of the most representative people in the social and intellectual life of the city.

Doctor of Music Charles Steggall, editor since W. H. Monk's death in 1889 of "Hymns Antient and Modern," recently died in London at the age of 79. Dr. Steggall was the composer of numerous well-known hymn tunes, services and anthems, and had been for more than forty years the organist and choirmaster of the Temple Church in London. Every choir knows his "Christ Church."

A new church has been built at Liverpool, England, with a semi-circular end to the chancel, as in the ancient basilicas, with seats against the wall which were occupied on the night of the opening of the church by the Bishop, in front of whose seat at a little distance stood the Lord's Table, the rest of the officiating clergy being on either side of him and all facing the people.

"Unless above himself he can
Erect himself, how mean a thing is man."

It is not what we accomplish, but what we persist in for our God, which saves us.—Arthur Brooks.

He that lives to live forever never fears dying.

PUZZLED.

You ask me whether I'm High Church,
You ask me whether I'm Low;
I wish you'd tell the difference,
For I'm sure that I don't know.
I'm just a plain old body,
And my brain works pretty slow;
So I don't know whether I'm High Church,
And I don't know whether I'm Low.

I'm trying to be a Christian,
In the plain, old-fashioned way
Laid down in mother's Bible,
And I read it every day;
Our blessed Lord's life in the gospels.
Or the comforting Psalm of old,
Or a bit from the Revelations
Of the city whose streets are gold.

Then I pray, why, I'm generally praying,
Though I don't always kneel or speak out;
But I ask the dear Lord, and keep asking
Till I fear he is all tired out.
A piece of the Litany sometimes,
The Collect, perhaps, for the day,
Or a scrap of a prayer that my mother
So long ago learned me to say.

But now my poor memory's failing,
And often and often I find
That never a prayer from the Prayer Book
Will seem to come into my mind.
But I know what I want, and I ask it,
And I make up the words as I go;
Do you think, now, that shows I ain't High Church?
Do you think it means I am Low?

My blessed old husband has left me,
'Tis years since God took him away;
I know he is safe, well and happy,
And yet when I kneel down to pray,
Perhaps it is wrong, but I never
Leave the old man's name out of my prayer,
But I ask the Lord to do for him
What I would do if I was there.

Of course he can do it much better;
But he knows, and he surely won't mind
The worry about her old husband
Of the old woman left here behind,
So I pray, and pray, for the old man,
And I am sure that I shall till I die,
So may be that proves I ain't Low Church,
And may be it shows I am High.

My old father was never a Churchman,
But a Scotch Presbyterian saint;
Still his white head is shining in heaven.
I don't care who says that it ain't;
To one of our blessed Lord's mansions,
That old man was certain to go.
And now do you think I am High Church?
Are you sure that I ain't pretty Low?

I tell you it's all just a muddle,
Too much for a body like me,
I'll wait till I join my old husband,
And then we shall see what we'll see.
Don't ask me again, if you please, sir;
For really it worries me so,
And I don't care whether I'm High Church!
And I don't care whether I'm Low.

—Selected.

Islam has invaded London, England, and a Mohammedan mosque to cost $750,000 is to be erected there. Recently in Hyde Park were to be seen twelve worshippers kneeling on strips of oil cloth with their faces toward Mecca, while Sheik Abdul Qadir chanted verses of the Quran, the worshippers joining in the chant and touching the ground from time to time with their foreheads. The service was followed by a missionary speech from the sheik.

AN ALTAR IN A SHACK.

A Presbyterian minister from eastern Canada was attending the Assembly of his Church in Vancouver. On his way back he stopped to visit two young men, brothers, who had taken up adjoining farms, and who were "baching" in the same "shack." The boys easily persuaded him to stay a few days with them, assuring him that they could cook and he would enjoy himself.

The visit proved to be a very enjoyable one, and one of the happiest remembrances was the first evening spent together. They had a long talk over the old home and its surroundings. When it was time to retire, the oldest brother brought him a Bible containing the metre version of the Psalms.

"We have only two books," said he, "but J—— and I can look on together."

"Shall we sing, boys?" asked the minister; "I can't lead."

"I lead when we're alone," said J——; "I can try it."

"What Psalm shall we sing, then, boys?"

"We're beginning at the first, again, to-night," said J——. "We finished the last just this morning."

They began, the minister joining them as well as he could —his heart was full. He then opened the book, and they read, verse about, the fourth chapter of John; the boys were reading the New Testament in course, and this was their portion for the evening. The minister then offered a fervent prayer of thankfulness to God for His kindness to them, and for His blessing upon his young parishioners in their new home.

When they had risen, turning to the boys, he said: "Boys, I'm glad you worship together. Not many young fellows begin as early as you. What put it into your hearts to start it?"

Said the elder brother: "We promised mother the last night we were at home that we'd have worship every night and morning just as we had at home, and we've kept our word. They're singing and reading the same portions at home to-night. Mother sends us the Psalms and chapters ahead, every fortnight."

After a three days' visit the minister bade the boys goodby and returned to his work. "But," said he, "that visit with the boys was worth the whole trip. I'll do my work better the rest of my life."

Every lone shack may have its altar and its holy of holies. Happy is the frontier settlement where there are altar fires burning, and blessed be the old homes that supply praying pioneers!—Rev. F. W. Murray, Upper Musquodoboit, Nova Scotia.

"Words are things, and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions think."

Mr. Evan Roberts, the Welsh revivalist, has preached in a parish church, that of Llandona, where as the rector, at whose invitation Mr. Roberts occupied the pulpit, told his people, the lamp of the Gospel had been alight for 1300 years. The Church is, however, almost at a second Land's End, being on the northeast coast of Anglesey, eight or ten miles from the nearest railway station.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

BROTHERHOOD COLLEGE WORK.

To the Editor of "The Pacific Churchman."

Dear Sir:—The College Committee of the Brotherhood of St. Andrew is anxious to get the full name, home address, and full college or school address of every Churchman or boy who intends to enter any college or boarding-school in the United States next autumn, and to know as to each whether he is baptized, confirmed, and a communicant. The information is to be given by us to the College Chapter of the Brotherhood, the College Church Society, or the rector of the nearest parish, so as to diminish as far as possible the number of young men who are annually lost to the Church, and too often to any religious influences, in the transition from home or church school influences to college or boarding-school.

Parents and rectors will confer a great favor on us and, we hope, be of great service to their sons or parishioners, if they will give us the fullest and promptest information. We especially desire the exact address of the young men's future room in college, because in the larger colleges it is some weeks after the term begins before a particular man can be found easily unless his room is known.

There will be a Conference of College Churchmen at Chicago on Wednesday, September 20th, the day before the Convention of the Brotherhood. Men from more than twenty colleges have already signified their intention to be present. We shall be very glad to send full particulars to any college man who will send us his name and address, for as this Conference will be the largest gathering of undergraduate Churchmen ever held, we are anxious to increase its usefulness by enlarging its attendance still further.

Trusting that you can find space for this letter in your columns, we remain,

Very respectfully yours,
ROBERT H. GARDINER, Chairman.
PERCY G. WHITE, Secretary.

Boston, Mass., July 31, 1905.

LITERATURE OF THE DAY

Life of Bishop Mandell Creighton: By His Wife. Two volumes. Longmans, Green & Co., New York, 1904.

It seems to take a long time for works of this sterling character to find their way to California, and the only possible explanation must be that there is no sale for them. Booksellers are ready enough to procure what sells, but they can hardly be expected to keep costly books on their shelves merely to sustain a reputation for being always up to date. The blame does not reside with publishers and booksellers. Nor is it necessary to specify with whom it does rest.

Really good biographies are not many. The fingers of one hand might almost suffice for the sum of them; possibly more than suffice. The modern thirst for detail is not content with Browning's limitation: "A look in at the window, but no foot o'er threshold." So we have two or three volumes of verbiage, beginning, not with the birth of the subject and the forecasts of greatness that marked the baby days—that is bad enough,—but we must needs be told who all his fathers were. As if we cared whether he had any or not. Then, for the rest, the things worth telling are like the raisins in the Scotchman's pudding: "It's a far cry from one to t'ither." Nor are wives the stuff out of which biographers are shaped—for very obvious reasons. But the Dii Majores of the critical world are almost unanimous that Mrs. Creighton has made a great success of her work. She has not idealized, nor has she scrupled to say the things about her famous husband that he deserved. And that must have cost her an effort. But she is a remarkably clever woman, and was reckoned as one before this book clinched the evidence of it. Bishop Creighton was in very truth a great man; not only great in so far as learning justifies that adjective, but he was singularly wise, clear-headed, and practical, with keen insight into the heart of things. And undeniably he was a great Bishop.

Peterborough felt his power very decidedly indeed, but London brought out into full light all that the man really was in his wonderful many-sidedness—in his strength and capacity for ruling wisely and well over so complex and troublesome a diocese as London. We have nothing like the space that would be necessary to point out, even in the most sketchy fashion, what it was that made his episcopate so remarkable. Yet apart from the "Life" every one who has kept abreast of Church life and Church work during even the decade before his death cannot fail to have recognized what a deep mark he was making on the history of the Church of England. He was always a desperately hard

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worker, and he had the happy faculty of being able to do his literary work in the midst of all sorts of distractions, and in the teeth of interruptions that would have driven most men to despair. One of his curates says: "When writing his book on the Papacy—between the sentences he would see a parishioner, look over the work of a pupil, or of one of the children, talk to Mrs. Creighton, or to anybody who wished to see him. He never was irritable, never in a hurry." But the gain that accrued from his episcopate proved to be a grievous loss to literature. How great a loss, the books that he did manage to write bear witness. The History of the Papacy is his greatest work; but there are a few small books which show the marvel of his wide knowledge, his faculty of getting at the motives of the actors in the events of past days that made history, and his unusual powers of condensation. The small book, "The Age of Elizabeth," is absolutely indispensable to a full understanding of those "spacious times," and his "Wolsey" puts the Cardinal in a far clearer and truer light than more ponderous and much more pretentious volumes.

Dr. Creighton went to his first charge, Embleton, straight from academical life at Oxford, but he proved himself a parish priest of the most earnest and thorough-going type. Read in the light of his after days, we see the prevision of what he became afterwards, in the utter self-devotion and strenuous work for his people, in that rough and out-of-the-way Northumbrian village. His aim was, not only to be the efficient clergyman, but the real friend of every one in the place, without exception. On one occasion he traveled all the length of England with a poor consumptive girl to a hospital at Falmouth. He would sit up at night with sick cases, and often with a bad example of delirium tremens. But he never for a moment lost sight of his office and the goal of it, and "his preaching was always practical and helpful." His aim was to teach; "above all, to make his hearers think." Like Dean Church at Whatley, Charles Kingsley at Eversley, and hosts of others, Creighton was a whole man to his day's work, and it never occurred to him that he was "thrown away" in that small, rough village. It was Christ's work, and that was enough for him.

There is much, very much more to be said if one would do bare justice to this life of a man who was as good as he was great, and whose memorial comes to us in a form so fascinating as this biography. One would like to say something of his unconventional ways—"Creighton would talk freely and unguardedly about anybody and anything." To those who did not understand him, his love of paradox was, to say the least, confusing, and the many weak brethren, barren of the saving grace of humor, suffered not a few shocks. "No people do so much harm as those who go about doing good." "It does not so much matter what you do as where you are tending." But we cannot do better than wind up this very inadequate notice of a most valuable, fascinating book with this saying of his, the last in the work: "Personal trust in a Person, this is the secret of true religion. Outward things, systems, doctrines, are only useful so long as they keep the way open to Jesus, and point to Him as the one object of the soul's desire."

We would add that this book did not come to us in the ordinary way, from the publishers, but we have departed from the usual course in writing this notice, because this record of a life as intrinsically good as it is acknowledged to have been great, is as full of wise counsels for the guidance of clerical life, as it is the exhibition of a life lived well from beginning to end, dominated always by unselfish, tireless effort for the greatest good to the largest number, and is a lesson sorely needed in days when the ruling ideas tend so strongly to a thoroughly self-centered individualism, careless utterly of others' gain or welfare. H. H.

Early Associations of Archbishop Temple: E. J. Snell, M. A. (Thos. Whittaker, N. Y. $2.00 net.)

This is one of those desultory, gossiping, yet withal, pleasant books, like the Curate's egg, "excellent in parts," but in parts only. The author, with a merciful blindness to his own characteristics, speaks of that "Arch-gossip, Aubrey." Well, old Aubrey did gossip; so did Pepys, and we are much more than thankful for that same gossip. We are not ungrateful to Mr. Snell either, although we wear our rue with a difference. We are glad to have much that he has told us of Temple's early days; but there are things which we venture to think a finer insight would have allowed to perish. We do not mean by this anything that lessens admiration and reverence for Temple—but there is such a virtue as judicious reticence. Nearly every biographer of the day violates it in the anxiety to vitalize his subject, and minister to the morbid craving of the day for details of the most private kind. It is not merely "foot o'er the threshold," but into the most hidden recesses, and the telling of what the eyes see there. That is one fault of this book, but it is easy to see in this case that the fault resides in defective judgment rather than in a ministry to public curiosity. So far as Temple is concerned, it goes without saying, "Whatever record leaps to sight, he never can be shamed." His bringing up was hard; he had full experience of the "res angusta domi." Blundell's famous Devon School was rough with a roughness that seems incredible now, but if all this did not tend to "polish the corners of this Temple," it toughened his moral fibre, and girded him for his strenuous after-days. There is a touching picture in the book taken in the fifties of Temple and his mother. If any one still clings to the myth of Temple's roughness and want of consideration for others, one glance at this ought to pulverize that illusion. There is much about the pleasant land of Devon; a good deal about Blundell's School—nursery of the goodly band of Devonshire heroes—not a little about Blackmore which is good to know, and in fact a very Pepysian mixture of unexpected things. Like the Scotch Haggis, it's fine confused feedin'. We have enjoyed reading it and can honestly commend it to those who like desultory reading with a ripple of reminiscent information murmuring through the pages. There are some very interesting pictures, and among them the best we have seen of R. D. Blackmore.

H. H.

AUGUST MAGAZINES.

The Atlantic Monthly concludes the Coming of the Tide, one of the very best stories we have read for many a day, and we trust to renew our enjoyment of it when it is republished. For it is not merely negatively good, which is about all that can honestly be said even of what are called the best novels of the day. There is nothing very startling, nothing bizarre, but there is a quiet grace of fitting words, telling a very old story with a charm that makes it fresh and new. The first chapter in this number is proof of this, and of more. And there is also a Fairy Story of a rather new but remarkably good sort. Agnes Repplier's Convent Story is very charming, and keeps one in a ripple of laughter all through. If any one wants to win the confidence of school girls over their thin barrier of shyness, and doesn't know how, read how the Archbishop sang his song, and what kind of a song it was. There is also one of Lafcadio Hearn's remarkable papers, one on Balzac, and others we have no space to specify further.——Miss Tarbell, in **McClure's,** goes delightedly on with the flaying of Rockefeller, and if that remarkably well-gilded saint had any moral sensitiveness he ought by this time to have a keen appreciation of the doom of Marsyas. But nothing can hurt **him.** Doesn't he atone for the wholesale worldly ruin of his fellows by gifts of millions to save their souls? And is he not assured by those who ought to know best, if he needs such assurance, that the giving of his stained gold restores any possible defection in his credit balance of righteousness? So, in the slang of the day: "He's all right." Beyond this there is some good fiction and other matters of interest.——**Scribner's** revives the story of San Juan Hill, but it is told by R. H. Davis, and will be sure to find interested readers. There is a wealth of delightful stories, as becomes the time of year, and the summing up of the Fruits of Japan's Victory, by T. F. Millard is very well done.——**"The Pilgrim"** reappears with his scrip laden with the usual miscellaneous collection of good things, and the whole lot for a dime. H. H.

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The Rev. Dr. George W. Shinn has published, through Thomas Whittaker, a small booklet entitled "The Charm of the Church." It sets forth in brief and attractive form some of the reasons why The Church is a help and advantage to the individual and society, and which are oft time overlooked because taken for granted.

The Life, Work and Letters of the late Rev. Dr. Alfred Momerie, edited by his wife, will be shortly issued by Thomas Whittaker, which publisher has for many years kept before the public the numerous literary productions of that remarkably brilliant theologian.

Thomas Whittaker has re-issued "The Gospel of Common Sense," by the late Rev. Dr. Deems, of the Church of The Strangers, New York. It is a series of practical essays on the Epistle of St. James and bears a unique dedication to Bishop Potter and Rabbi Gottheil, as

The power of the will is sometimes sublime; and what is will for, if it cannot help us in emergencies?—Emerson.

"Talk about measles! There's nothing half so catching as a good kind thought."

THE JOHN TENNANT MEMORIAL HOME.

The Directors of the John Tennant Memorial Home at Pacific Grove are seriously considering the adoption of a system of Life Membership, on payment of a lump sum for admission to the Home. Meanwhile, until further notice, they offer rooms, not at present occupied, to clergymen and teachers, for a small addition to the regular rate of admission, which is twenty dollars a month in advance. Applications should be addressed to the Secretary, Mr. A. Blohm.

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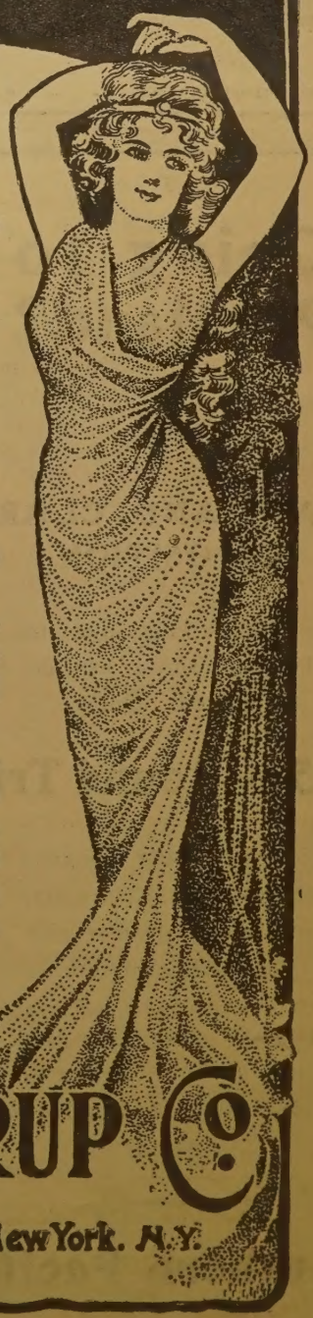

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